ARTICLES

To be Enquired of

IN THE

Primary Visitation

OF THE

Right Reverend Father in God

JOHN

Lord Bishop of *ROCHESTER*:

AND EXHIBITED

To the Church-wardens and Side-men of every Parish within the

DIOCESE of *ROCHESTER*,

In *September*, 1668.

LONDON,

Printed for *T. Garthwait*, 1668.

The Oath of the Church-wardens and Side-men.

YOu ſhall Swear that you, and every one of you will diligently enquire, and true Preſentment make of all ſuch Perſons within your Pariſh as have offended againſt the Tenour of any of theſe Articles, collected out of His Majeſties Eccleſiaſtical Laws, and given you in Charge. You ſhall not Preſent any Perſon out of Malice or Ill-will; nor ſpare any out of Fear, Favour or Affection.

So help you God; and by the Contents of this holy Book.

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ARTICLES

OF

VISITATION and ENQUIRY

Within the

DIOCESE of *ROCHESTER.*

TITUL. I.

Enquiries concerning the Church, its Possessions, Ornaments, &c.

IS your Church or Chappel, with the Chancels thereof, in sufficient repair, as becomes the house of God? Are the Roofs well covered, the Windows well glazed, the Floors well paved, and is your Steeple in good repair, and the Bells kept in good order?

II. ARE the Ten Commandments, the Lords Prayer, the Creed, and certain choice Sentences of Scripture, as also the Kings Arms, set up in convenient Places in your Church? And are there any that refuse to pay their Proportion of the Lebies made for the repair of the Church, and other uses requisite and accustomed?

III. HAVE you a Font of stone for Baptism, and is it set in the usual place anciently appointed for it? Have you a handsome Communion-Table, conveniently placed for the Celebration of the Lords Supper? Have you a Carpet of Silk or other decent Stuffe to cover it withal in time of Divine Service; and a fair Linnen Cloth to be layd upon the same when the Holy Communion is administred? And doth your Sexton or Clark remove such careless and irreverent people

as are apt to fit upon the Holy Table, or otherwise abuse it in time of Divine Service? Have you a Cup and a Cover of silver for the Consecrated Bread and Wine? And have you a decent Flagon of Pewter or purer Metal? and are they kept always very clean for that holy use?

IV. ARE your Reading-pew, and Pulpit well maintained, and placed with the best conveniency for publick Prayer and Sermons?

V. HAVE you a fair Bible of the largest Volume, and the last Translation allowed by Authority? Have you a Book of Common-Prayer according to the last Act of Parliament for Uniformity of publick Prayers? Have you the Book of Homilies allowed by Authority, the Book of Canons made in the Synod held in the Year of our Lord 1603. and the printed Table of the Degrees prohibited in Marriage?

VI. HAVE you a Parchment Register-Book to register the several Christenings, Marriages, and Burials which happen within your Parish? Are they registred therein fairly and distinctly assoon as conveniently can be, after the respective Offices performed by your Minister? and is there a Transcript thereof returned once at least every year into the Ordinary's Publick Registry? Have you a Book to set down the Names of such Strangers as preach in your Parish? Have you a strong Chest with three Locks, wherein to preserve your Church-Furniture, and the like Alms-Box for the Poor? Have you also a large and decent Surplice for your Minister to wear in his publick Ministrations?

VII. IS your Church-yard sufficiently and well fenced? Are there any encroachments or Nusances upon it? Or have there any Trees belonging to it, been cut down, and by whom?

VIII. IS your Parsonage or Vicarage-House, and the Out-houses, as also the Gardens, Orchards and Fences belonging to the same, in good sufficient repair? Have you a true Terrar of all the Glebe-Lands, Tenements, and other Revenue whatsoever belonging to your Church? and is there a true Copy of it brought into the Bishops Registry? Have any of the ancient Glebe-Lands belonging to your Church been encroached upon, taken away, or else exchanged without such consent of Parties, and License as is required by the Law?

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TIT. II.

Enquiries concerning the Ministers of the Respective Parishes.

IS your Parson, Vicar, or Curate, a Priest ordained according to the Laws of the Church and Kingdom? Hath he been legally instituted and inducted into his Benefice? Did he, within two Monethes after his Induction, read the XXXIX Articles in time of Divine Service, in your Church, and publickly declare his Assent thereunto?

II. HATH he read the Book of Common-Prayer, and declared publickly his Assent and Consent to the use of all things in that Book contained, within the time limited, and in the manner prescribed in the Act of Parliament last made for the Uniformity of Publick Prayer, and Printed in the beginning of the Book of Common-Prayer? And hath he publickly read in your Church a Certificate of his having subscribed a Declaration of the Unlawfulness of taking up Arms against the King; of his Conforming to the Liturgy of the Church; and of his Disabowing the unlawful Oath commonly called The Solemn League and Covenant, within such time, and in such manner as is further required by the said Act?

III. HATH he obtained, or is he vehemently suspected to have obtained his Benefice by Money or other Simoniacal Compact? Is he a man of sober, chaste, honest and peaceable Life? Spare not to present him if he be in any way scandalous, or of a Conversation not becoming a Minister of the Gospel.

IV. Doth he endeavour to keep and maintain Peace and Love among his Neighbors, as much as in him lies? Doth he also by discreet Applications (according to his opportunities and Talent) endeavour to reduce Popish Recusants, Sectaries, Separatists and refractory persons from their Errors; offering himself (or, if he find not himself so able, using the assistance of some Grave and Learned Divine of the Neighbourhood) to confer with such, in order to bring them into the bosom of the Church?

V. DOTH he in the Celebration of Divine Service, Ministring the one and the other Sacrament, Visiting the sick, Burying the dead, and in all other Rites and Offices of the Church, use the whole Forms of Prayer prescribed by Authority, without Omission, Addition or Alteration? More especially, doth he read the Litany on every Sunday throughout the year, at the Morning-Service? Doth

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be read the Litany likewise on every Wednesday and Friday throughout the Year publickly in his Parish-Church? Doth he perform all his Ministrations with Decency, Gravity, and Reverence, wearing his Surplice with a Hood (if he be a Graduate in the University) as he is directed by Authority and the laudable Customes of the Church?

VI. DOTH he administer the Communion (at least give notice of his readiness and desire to do it) so often in the year, that Devout people may not want opportunities to receive it at other times besides the usual solemn Festivals? And doth he, when he warnes a Communion, on the Sunday or Holiday before, read one of those Exhortations, as he sees cause, which are fitted for that occasion in the last Edition of the Common-Prayer-Book?

VII. DOTH he administer Holy Baptism in publick and private, as occasion requires, with due Reverence, observing in all Circumstances the Forms and Directions prescribed by the Church? Is he watchful that no Infant in danger want it by his absence or delay? Doth he earnestly exhort, that Infants, where weakness doth not hinder, be brought to publick Baptism in the Church? Doth he baptize any without Godfathers and Godmothers? Or doth he admit any person to answer as such, that have not received the holy Communion?

VIII. IS he ready and watchful to visit the sick upon all occasions, of what Condition or Perswasion soever they be? Doth he Pray with, Comfort and Exhort them in such manner as best suits with their capacities and needs? And does he offer them and give them his assistance as frequently as the weakness of their Condition will admit of him; making up, as much as lies in him, all their breaches of Charity with others; and exhorting such as are able to works of Piety, and Relief for the Poor.

IX. IS he sober, painful and frequent in his Preaching? And doth he, being Licensed, and having no Impediment, preach one Sermon every Sunday in the Year, in his own Cure, or in some other near adjoyning, not venting any thing in his Sermons that is new-fangled or seditious? Doth he read some one of the Homilies appointed, when there happens to be no Sermon? And doth he read the Canons once a Year, as is directed?

X. DOTH he teach the Church-Catechisme to the younger sort of his Parish, upon each Lords Day, in the Afternoon, immediately after the Second Lesson in the Evening-Service; causing some

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Children of both Sexes (especially those of his own Family, if he have any such) to answer audibly, and to attend diligently such parts of the said Catechisme as he, in his discretion, shall see cause to inculcate to them, or others? Doth he give notice of all Fasting-days and Holidays on the Sunday before they happen? And doth he go in Perambulation about your Parish, using the Prayers and Thanksgiving accustomed in the Rogation-Week?

XI. IS your Parson or Vicar Resident upon his Benefice? or, if his Residence be Legally dispenced with, is the Cure supplyed by a Curate that is approved of and licensed by the Bishop? And hath such Curate a sufficient, plentiful Allowance in proportion to the value of the Living? And if he be Resident, and keep a Curate, doth he, notwithstanding, himself, at least once a Moneth, read Common-Prayer openly in your Church; and take occasion, himself to administer both the one and the other Sacrament not unfrequently among you?

XII. HATH your Parson, Vicar or Curate joyned any Couple in Marriage in any private house at an hour not Canonical, or within the prohibited times? But most especially, hath he married any without having their Banns published three several Sundays or Holidays, not having special License or Dispensation so to do?

XIII. DOTH your Parish maintain a Lecturer? Is he Licensed by the Bishop? Hath he done in all things as is required by the Act of Parliament for Uniformity of Publick Prayers? Doth he read the whole Service appointed for the Time of the Day, upon the first Lecture-day of every Moneth, wearing a Surplice? Doth he teach any thing that is new-fangled or seditious, tending to beget in the People a Dislike of the Government established, or of those who are set over us, either in Church or State?

TIT. III.

Enquiries concerning the Parishioners.

HAve you any in your Parish, who wilfully and without lawful Impediment, absent themselves from your Church or Chappel, not resorting to Divine Service and Sermons, on every Lords Day, and other Holidays appointed by Authority?

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II. ARE there any that occupy themselves in their usual Trades or daily Labours on those days; especially Vintners, Victuallers and Alehouse-keepers, that minister to Tipling and Gaming in time of Divine Service, to the great reproach of our Christian Profession?

III. DO your Parishioners behave themselves reverently (Men and Youths being uncovered) and giving due attention to all the parts of Divine Service and Sermon? Are there any that do disturb Holy duties by talking, walking, going out of the Church, or otherwise behaving themselves rudely and offensively?

IV. ARE there any above the age of sixteen years in your Parish, and especially such as have been instructed in the Church Catechisme, and confirmed by the Bishop, that do not come to the Lords Supper, partaking of it reverently three times in the Year at the least, the Feast of Easter, or the time thereabouts, being one?

V. ARE there any in your Parish that keep their Children unbaptized? Are there any Parents or Masters of Families that refuse to send their Children or Servants to be instructed by your Minister, in the Church-Catechisme every Sunday in the Afternoon? Are there any Popish Recusants or Sectaries that keep private Conventicles in their own Houses, or elsewhere? What are their Names that do offend in any of these Particulars?

VI. DO all Women that are safely delivered in Child-birth, come to the Church in due time, to partake in the Office of Thanksgiving appointed for such Occasions? Do any in your Parish refuse to bury their dead according to the Rites of the Church of England? Or have they carried them away to some other Place without Certificate from your Minister? Present their Names that have offended herein.

VII. ARE there any Wills or Testaments of Persons deceased in your Parish, not proved, or any Goods of Persons dying intestate, administred without Lawful Authority? Are there any Legacies given to your Church, or other pious uses, perverted or concealed? What are those Legacies, and by whom abused?

VIII. ARE there any in your Parish that live in Adultery or Fornication? Are there any Blasphemers of Gods Holy Name, Depravers and Impugners of the Christian Religion, or the publick Worship established by Law among us; Common Swearers, Common Drunkards, Incestuous Persons, Persons joyned in Marriage within the degrees prohibited; Sorcerers, or Resorters to Witches or Sorcerers?

Enquiries

TIT. IV.

Enquiries concerning Church-Officers and other Persons.

I. HATH there any Stranger not Licensed to preach, preached in your Church upon any occasion? Have there any persons excommunicated been buried in your Church or Church-Yard?

II. DOTH your Parish-Clerk or Sexton do his Duties diligently? Is he of an honest Life and Conversation? Is he full 21 years of Age? Can he write and read? Doth he bear his part in answering at the Hymns, the Litany, and other Responses in the Liturgy? Hath he been chosen by your Minister, and is he paid the accustomed Wages and Dues of his Place?

III. DO any in your Parish teach any publick or private School, or instruct the Child or Children of any Person in any Family, not being duly Licensed thereunto? Or being so Licensed, doth he breed up his Scholars religiously, teaching them the Catechisms allowed by Authority?

IV. DO any in your Parish practise Physick or Chirurgery, or the Office of a Midwife, without the approbation and License of the Ordinary?

V. ARE you the Church-wardens chosen by the Consent of your Minister and Parishioners, according to the use and custom of the Parish? Have the last Church-wardens given up their Accompts, and the Money (if any) remaining in their hands? And are those Accompts allowed of, and passed according to the custom and manner of the Parish?

VI. HAVE you or any of your Parish been cited vexatiously, or upon frivolous pretences, into any Ecclesiastical Court or Consistory in this Diocese? Have you or any other, being to be examined as Witnesses in any Cause depending in the said Court, and having Day set and assigned by the Judge of the said Court for your Examination, been delaied or put off by the Examiner? Have you, or any

your Parish paid any other or greater Fees, at any time, to any person belonging to the said Court, then such as are allowed of by the Table of Fees ratified in the Year of our Lord, 1597? Is the said Table set up in a convenient place for publick view, in the Consistory-Court, and in the Registers Office of this Diocese? And have you, or any other been refused the Perusal, or a Copy of the said Table? Do you know of any Officer belonging to the said Court, that does abuse his Place by Corruption, Extortion, by demanding Gratuities, or Fees for Expedition, or by any other way aggrieve and give just cause of complaint to his Majesties Subjects? Present their Names, and the Particulars wherein they have offended.

The Minister of the Parish may joyn with the Church-wardens and Side-men in the Presentment: And if they omit or refuse to Present such Offenders as come within the Duty of their Enquiry, the Minister himself may do it.

And know you all, that as the free and zealous discharging your Consciences in this Duty, will be a great means whereby Publick Disorders, Sins and Offences may be reformed and punished; so if you wilfully refuse to Present such Crimes and Faults, as either you know, or justly presume to have been committed, the Guilt of that Refusal and its Consequences will lie upon your Souls; and the Bishop and his Officers will be obliged to proceed against you according to Law.

Joh. Roffen.

THe Miniſters of every Pariſh are deſired to give in the Names of ſuch of the younger Sort, in their ſeveral Pariſhes, as they judge fit to receive Confirmation from the Biſhop, and to Preſent them to be Confirmed; eſpecially ſuch as having competently learned the Catechiſme, have not yet received the Holy Communion.